BY ORSON S. MURRAY.

BRANDON, WEDNESDAY, DEC. 28, 1842.

VOL. XV. NO. 15.

Lines on Christian Rest, by Mr.

and assurance of the success of anti-slavery among all the nations of the earth .measures, in this country, has been gath. " Were they ashamed when they had The Moravian, Wesleyan, and Baptist they shall be cust down, saith the Lord." missionaries in the West In lies, possessed "Shall I not visit for these things? saith no interest in the slaveholding system .- the Lord. Shall not my soul-be avenged slaveholders. Their congregations and churches were on such a nation as this?" laveholders were always fealous of them the vital stamina is not materially injured, of slavery in the West Indies was com- jexpiring nation.

has transformed the pages of the Bible into brazen shields, to ward off every arrow of truth. He has thrown around him a the rebukes and remonstrances of the civworld out of countenance. He has perpetrated the most during and unparalleled piracy, to give unending perpetuity to his crime. He has sworn eternal ullegiance to the prince of murderers, and sold himself, soul, body, and spirit, to perpetual

seudo-religious press-the worshippers ly all the states, and the government of the United States - all combine to justify, to protect, and defend him. I know that there is nothing too hard

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for the Lord-that he is able to surmount all these, or any other obstacles. But what reason have we to expect, that he rescue such a nation as this? - a nation; which has proved recreant to every prin-ciple upon which its government is ostensibly based, and for the rectitude of which, mon high-hunded and daring robberies—

Indians - a nation which weighs every which are urged against a pure and per- grim, tarrying only as it were for a night. I thought and examination during the year - | fined to any specific principles or reform in law, all government, all truth and right-eousness, in efforts to crush the best friends Argumen I have observed, of late, that you have of our common humanity nation which, of slavery, or objections of sin, or objections to associated with you in operation and Sept. 1839, I attended the first annual meet- I was frequently reminded of the conseered from their success in Great Britain committed abominations? Nav,they were and the colonies. There would be ground not at all ashamed, neither could they ed upon us by our common or would prescribe to you any course in for this, if our religious and political atti- blush! Therefore, they shall fall among tude resembled that of the mother country. them that fall at the time that I visit them : was distributed born.

mostly composed of slaves or colored peo-ple: hence, their sympathies were alto-powerful but equally valuable, which, gether on the side of the oppressed. The when administered to a patient in whom ever disposed to set limits to their influ- invariably effects a cure; but which, when mre, their efforts, and their liberties - to administered to one whose constitution is raduce, to persecute, and assail them with imperceptibly, yet in ecoverably impaired tiolence. The sects with which they or undermined by a complication of disstood connected in Europe were equally eases, have no other tendency than to de- vor. disconnected with the system. The clergy velope the most frightful symptoms-such 7. No instances in the 7. No instances in the slaveholders were members of the as deadly chills, violent convulsions, and being patronized raving delirium—and hence, hurries him cipating their servants ing emancipated from the oppressors, they were to a man in to his tomb. The state of this latter pa- from slavery. ever of the perpetuity of slavery. Yet tient, I consider a just representation of heir brethren of the establishment in Eu- the moral, religious and political condition pe, generally, were not disposed to act of this country, generally. Abolition with them. Interests and influences, such | would effect a cure, if there was enough | as such, have held many as such, have committed s operate among us, upon the sects of the of vitality to sustain its operation; but slaves. North, in regard to their Southern breth-fierce diseases having pertinaciously seiz-ren, did not exist, or were not of sufficient ed every part, its only tendency is to de-rican servitude will al-sinful servitude will eximportance to affect them. The great and | velope (not create) appalling symptoms of | ways exist in this world, ist in this world, even in shoot the only barrier in the way of at deep decay and speedy disolution. The even in the best of coun- the best of men. olition was the interest held in the system violence of mobs, the fury of oppressors, tries. slave labor by the aristocracy of Great the virulence and madness of their protect, Britain. But, by the overwhelming pres- tors and epologists in Church and State, be free from physical not be free from moral time. In the fall of 1829 - the fall after I sure of the public will, they were com- are but the tremendous convulsions, the bondage here. The prej- bondage here. The corselled to give way. Further, the abolition fearful delirium, the dying throes of an

great moral change, such as would sects and parties, political and religious, ead them to give up a supposed personal of this nation, into the hands of a perverse interest, but simply a given amount of in- and lying spirit, and left them to fill up elligence, fitted to wake up their natural the measure of their sins. When this from slavery. love of liberty and sympathy with the op- measure shall have been complete, I doubt pressed, which would bring them to exert not that he will thunder in his burning inate action, which dignation upon them; and as each scathwas adapted to the effectuation of the de- ing round shall successively demolish the sired object. If the people of Great Brit- virious ecclesiastical and political strucin had been compelled to wait until by lures, all minds will instantaneously recur moral influence they had convinced the to the remonstrances and warnings repeatslaveholders and their time-serving cler- edly given by those true friends of God slavery, they cannot be sinning, they cannot be y of their crimmality, and the led them and man, " who would have made up the on of slavery, how hedge-who stood in the gap before the gradually. se, would have | Lord, for the land, that he should not deapsed, before their desire would have stroy it"-but who were thrust away, and be transported beyond transported beyond the trampled under foot. Moral Reform. Now, look at our own country. We Peace, Anti-Surery, Anti-Sectation, or are able to exert no other than a moral any other philanthropic measures, will from slavery. affaence on the slaveholder. We can ef. never, by themselves, effect their great obfect nothing, unless we can bring him to jects. One design of God in originating see his sin, and voluntarily to renounce it, them is, to prepare this nation to under-But, to me, insurmountable difficulties are stand, when he comes to judgment, what in the way, so far as mere moral suasion are the mighty sins which have kindled clouds and thick darkness, must intervene his concerned. The oppressor, with the obstinacy and despetation of a demon, has even a Bacon was to refer to slavery as closed op every avenue of access to his one of the prominent causes of divine judgunderstanding and his conscience, so far ment in blusting the commercial interests as this has been within his power. He of the country. The late pressure was only a fore-running presage of what He is about to do. When the Lord reveals himself in flaming fire, all the facts, the rampart of spungy priests, who, like bales arguments, appeals, rebukes, entreaties, of water, but of hearing the pure word of of cotton, extract the momentum from the which have been heaped around the aboutballs that are levelled at his callous heart. inable, the whoremonger, the sorcerer, ing earthquakes is heard. Spiritual pes-He has trampled under his impious feet, the blood-stained warrior, the vile oppres- tilences have commenced their moral raysor, the bigoted sectarian, the sin-advocatilized world. He has shown a corinthian ing levite, the perjured statesman, &c. are many. Brother is offen led with Shipman, Clerk, dated June 16, 1837. impudence, which would look the moral will kindle like so many figgots, and burn brother, and ready on the slightest occa-

I look upon abolition as the greatest moral school, instituted of God, now ex. Men's hearts are failing them for fear, isting -in which he is disciplining a class while looking for those things that are in this place a part of the time during the of noble minds for a more tremendous cri- coming upon the earth; for the powers of winter. There was a general awakening evil. Look at the vast army of advocates sis than this world has ever yet seenand apologists, that cluster around him! which, I think, is not far distant. I con- have received that kingdom which can-Every sect, with the exception of the sider it as a voice from heaven to the hon-Quakers, (and they dare not bark,) which est-hearted, saying, "Come ye out from Zion, upon the Rock of Ages, will look inhabits his territory - their Judas-like among them, (i. e. all who are joined to their idols,) that ye be not partakers of for money—the great body of the equally their sins - that ye receive not their corrupt clergy and corpulent, gouty sects plagues." I view it as holding a similar relation to the developement of that kingof the north-the greater influence of a dom which shall destroy all others, and of mammon, a mighty host-a widely ex- never end, which John the Baptist held to nded, unprincipled political press - the Christ in his first advent. It is not the hold communion with you personally; two great political parties which divide revelation of the Lord from heaven, but and thus, as I have long desired, breathe uence and of more advantage than any other moral movement now extant. But all are not Israel who are of Israel; and God will, in his own time which will send back many professed ab. olitionists to the place where they legitimately belong. As in Gideon's army, will interpose his all-conquering arm to tests will be successively developed, which will discover and purge out the heartless,

cans, of murdered slaves, and murdered "Leonard Bacon of New-Haven-

principle and every interest of heaven and fect christianity. That I may not seem I might say much respecting my present Benj. W. Dyer was the first individual whom particular, but to embody and preach the Respecting the Clerical Appeal, Secta earth in the scales of avarice, and calcu- to be "a setter forth" of strange doctrines, retirement from the busy world into a new I heard advance the principle. And while whole gospel, according to the ability which rianism, True Holiness, &s. Also, lates their value accordingly - a nation I will present a few particulars, in which and poor country, surrounded by the forwhich has trampled upon all justice, all the parallel may be distinctly seen between est, &c. &c. but consider wise to be silent.

I have observed, of late, that you have of our common humanity—number which the drunkard or the maniac, has lost become satisfied, that moral influence will like the drunkard or the maniac, has lost never abolish slavery in this country. Of the power of self-recovery, and is every this, I have long been certain. Reference way well worthy of being made a proving this, I have long been certain. Reference way well worthy of being made a proving the drunkard or the maniac, has lost to natural freedom.

1. Slavery was forced 1. A sinful nature was upon us by a superior forced upon us by a super has often been made to the West Indies, erb, a by-word, a hissing, and a curse ernment,) without our Government,) without Farewell!

> tors: cannot help what ancestor: cannot help was done before we were what was done before regard to it which you should take. Do

great sinners. 4. The Jews were the 4. The Jews were the

primitive church held primitive church commitmany slaves, yet were ted many sins, yet were of his kingdom, of the gospel, of the law, acknowledged christians, acknowledged christians, of antichrist, of the world, the church, slaves nowhere required no where required in the in the Bible as necessary Bible as necessary to

8. Many of the best 8. Many of the best men in all ages-philan- men in all ages-philanthropists, patriots, minis- thropists, patriots, minters, and pious laymen, isters, and pious laymen,

10. In the nature of 10. In the nature of degradation, and natural temptation, his bodily inferiority, must ever constitution, habits, and letely within the power of the people of The signs of the times indicate clearly, keep him under the ser-natural propensities must he mother country, and they needed not to my mind, that God has given up the vile yoke, in some form, ever keep him under the servile yoke, in some

> any who were the better 11. Have never seen for being ostensibly free any who were the better for being professedly 12. If we should prac- free from sin,

> tically acknowledge slav- 12. If we should heartery to be inconsistent ily acknowledge sin to be with justice and humani-inconsistent with truth all the property we pos-should be stript of all the

so long accustomed to so long accustomed to

in order to be liberated in order to be liberated

Dearly beloved, the morning cometh, and also the night-but the night first .-A brighter day is approaching - but a pearing of our Lord Jesus Christ, when he shall consume the Man of Sin with the is near at hand, yea, even at the doors. Already a mighty moral famine is in the land-not a famine of bread, nor a thirst ages. False prophets and false Christs gilt, publicly, for one year, signed, Ophir upon the conscience like the raging fires sions to betray him. Love waxes cold, and iniquities abound. Distress of nations is beginning to appear, with perplexity. heaven shall be shaken. But all who among the people. Many professed to be not be moved - who stand upon mount undaunted upon "the wreck of elements ordained and set apart for the work of the in the Christian's rest.

which I cherish, that you may be sustainme to take the liberties (if such they may temporizing, pusillanimous and selfish be called) which I have in this letter, and spirits which have intraded themselves to open my heart so freely and fully to in their birth, they most solemuly appealing than Araba or Algerines, guilty of the blackest perjury before all the world in violating solemul treaties with the grievous ly wronged Indian, scattered, and peoled, and driven with force and cruelty from his rightful home—a nation guilty of the most high handed and daring robberies—

sibly based, and for the rectitude of which, in their birth, they most solemuly appealing the world in their birth, they most solemuly appealing the world in the birth, they most solemuly appealing the world in the birth, they most solemuly appealing the world in the birth, they most solemuly appealing to the spiritual inhesitance and happiness of man, are Christ's principles. Its fundamental principles as applied to the satural inhesitance and happiness of man, are Christ's principles, as applied to the spiritual inhesitance and happiness of man, are Christ's principles, as applied to the spiritual inhesitance and happiness of man, are Christ's principles, as applied to the spiritual inhesitance and happiness of man, are Christ's principles, as applied to the spiritual inhesitance and happiness of man, are Christ's principles, as applied to the spiritual inhesitance and happiness of man, are Christ's principles, as applied to the spiritual inhesitance and deceitful doctrine, viz. that Jesus Christ came to save his people from their sins, and, consequently, theing a public teacher, I felt in the worst kind, in holding to a most discordance and knowledge—to examine and investigate for myself.

In the winter and spring of 1839, the making these subjects the main theme of my preaching, except at some particular principle of Non-Resistance came up for my preaching, except at some particular principle of Non-Resistance came up for my preaching, except at some particular principle of Non-Resistance came up for my preaching the spiritual inhesitance and the principle of Non-Resistance of the symbol of men have so believed and practised.—

Consequently, heing a public teacher, I felt in the wi the wilderness, as a stranger and a pil- investigation. It was a subject of much times, as I did not feel it my duty to be con- ing:

The Lord direct and succeed you. Arguments in favor Arguments in favor Wishing you and yours, and all who are JAMES BOYLE.

this-letter for publication, I would not 2. Slavery was entail- 2. Sin was entailed nave it understood that I have any secrets, Connecticut, I returned home. At first I grieved. The Quarterly Meeting was made as you please with it. It formed no part 3. The patriarchs were 3. The patriarchs were of my design, whatever, in writing it, to godly men, yet were great godly men, yet were gain nty notice from any class of men, or from yourself. I know you have oc. time upon the subject. I looked at it-tho't viz: Eld. Nath'l King, Eld. Nath'l Bowles, chosen people of God, chosen people of God, cupation enough, without that of noticing yet they greatly indulged yet they greatly indulg- every in lividual who may write you. have a thousand things in my mind re specting the great things of God, of Christ, 6. Emancipations of 6. Freedom from sin &c. &c. about which I should rejcice to As soon, therefore, as I became convinced grieved, Eld. King said, "he was an old converse with you, but will trust that my to piety or the divine fa- piety or the divine fa- Father will, in his own time, give me an pel of Christ, I began, as a matter of duty, fall again, and he thought these new things you and yours. Amen.

## VERMONT TELEGRAPH.

WM. L. GARRISON.

Saturday, Dec. 24, 1842.

JEHIEL CLAPLIN AND SECTARIANISM. Dear Brother Murray :- I have felt for some time past that the cause of truth and reform made it my duty to chronicle some was 18 years old - (being born May 29, 1811,) I experienced religion, as it is termed, in a revival in this place-was baptized with water, (by immersion,) Jan'y 1, 1830, by Eld. Geo. Hackett. I did not unite with any church, till Sept. 1835, when I united with the Freewill Baptist church in this place, (Brookfield.) I had many feelings and great trials in my mind, after I hoped I was converted, with regard to its being my duty to preach the gospel. At some times, the trials of my mind were such that I was in some measure unqualified to transact the business I was engaged in -- having been engaged most of the time for three years in the mercantile business as a clerk, in this State and Massachusetts. At length, I resolved to go West, in order to avail myself the sea, and colonized in grave, and colonized in of the best opportunity to commence preachthe land of their fathers, the land of their fathers, ing. Accordingly, I started with brother Newel W. Bixby, for Pennsylvania, Sept. 13, 1836. When at Pennsylvania I received a letter, containing a license from the church, of which I was a member, to hold meetings and improve my gift; signed by the Deacon and Clerk, dated Oct. 4, 1836. I traveled considerably, and preached as well as I could, till Nov. 21st, when I commenced spirit of his mouth, and destroy him with teaching school, and taught four months, the brightness of his coming. That day preaching evenings and Sundays. In June. 1837, I came back to Vermont, bringing a letter from brother Bixby in Pennsylvania, recommending me to the Quarterly Meeting, to be holden in Northfield, June 16, which meeting I attended, and received from Q. M. Conference license to improve my

places, in several towns, till I engaged in teaching school in this place for 3 months, which commenced in Dec. 1837. I preached converted, and wanted to be baptized. On the 27th day of Feb'y 1838, I was publicly and the crush of worlds," peaceful, joyful, ministry by the laying on of hands of the

part of an introder. If I have, forgive me ment, marrying, &c. My preaching and bers of the church, as is the case in these this wrong. The Lord knoweth that it is doctrine was in harmony with the F. W. days, and why? Because christians as natand way, institute a winnowing process, ed and borne successfully through the meant to be faithful, and of course I enjoyed (church.) by the new birth, as children because I have seen a spirit in you which is had an inquiring mind. I never was satis. See Acts ii: 41-47; v: 14; xi: 21, 24. On not of this world. All these, and many fied with mere assertion. I wanted to see the first day of Dec. 1839, (Sunday,) I other considerations of good will, have led and understand the reason why for every preached in this place, and gave my views thing, so far as it could be given. Of course, on the subject of christian union, for the with such a mind, I could not believe and first time, publicly; at which time we had you. I find but few unfettered minds and practise certain things because others did, a communion season, and I invited all chris-

the F. W. Baptist denomination.) I then report: saw and felt, as I never did before, the utter inconsistency of such a course. I felt conscience smitten, as soon as I had uttered the invitation. I saw only a part, who, I believe, had an equal right to attend to that the bad effect fmark that — they labored to show me the bad effect, not whether I was ordinance, invited to the table. It struck me forcibly that something was wrong. What the wrong was, or where it was, 1 was not then able to determine. From that time, I began to think and to examine for myself. I knew that one of two things was certain-that either the church was wrong in its principles and practice in refusing to cated by him, leading to the disorganizing commune with those whom they arknowledged were christians, or else those without the church were wrong in neglecting to there had not errors crept into and mingled

was investigating it I learned of the pub- I had received of God. I was not careful lication of the Non-Resistant, in Boston, I for the consequences, provided I were conread the first number and a few others. In scious that I was preaching the TRUTH. meeting. I admired the meek and Christ- I was a member, entertained various views P. S. In saying that I did not write like spirit manifested by those who advo- of my preaching. Some thought it was the cated that principle. After a short visit in true principles of the gospel - others were was opposed to it. It shocked my prejudices, acquainted with the matter, and some took I thought of many objections - brought up measures to look into it. Accordingly, the the 13th of Romans, and many other things. Quarterly Meeting held in E. Brookfield. My mind was severely exercised for a long June, 1840, appointed a committee of three, of consequences, till, at last, my mind be- and Dea. Nath'l Jones, to visit this West came settled and established that the prin- Brookfield) church. After the members of ciple of Non-Resistance was a doctrine of the church had individually expressed their Christianity, and that to reject it was to views and feelings respecting my preaching. reject the teachings and example of Christ. with which some were tried and some that it was an essential principle of the Gos- man, and had seen many new sects rise and opportunity. A thousand blessings on to publish it as I preached in different plac- would soon pass away, like others he had es, without consultation, or asking leave of seen. Said that young preachers were ant any man, whether or not, it was best for me to think they knew more than old preachers to preach, what to me appeared to be the -that young preachers ought not to preach truth of God. This, as subsequent proceed. any new doctrine till after they had consultings will show, constitute no inconsiderable ed their fathers in the ministry. Thought part of my heresy and errors. there would be difficulty in addressing a In the early part of the year 1839, my letter to a church, if it had not a sectarian mind become exercised on the subject of name." Eld. Bowles said "he thought it christian union. It was not by hearing any impossible to get rid of sectarian names .body preach, lecture or talk, nor by reading | Thought it wisdom to keep back a part of things relative to myself, for the last two any book or paper, that my mind was lead one's sentiments for the sake of union. Said years more particularly. I must necessarily to the examination of this subject. But it I ought to have come before the Conference omit much that I should like to say at this was the occurrence of facts on a certain before preaching any new doctrine. That occasion which gave rise to reflection on we ought to strive to be united." I told him this subject. In 1839, in the month of July, that division in truth was better that union (I think it was,) I attended meeting in this in error. Eld. King said "they should be place on the Sabbath, at which time we had under the necessity of withdrawing fellowa communion season, when I invited all ship from me, if I persisted in preaching my church members in regular standing in any views." He said "they had not come to evangelical denomination, to partake with use arguments." This was the substance us in celebrating the sufferings and death of of what was done by this committee. At our common Lord, (which invitation was in the next Quarterly Meeting, held in Oct. agreement with the usages and practices of 1840, this committee made the following

"Report of Committee appointed to visit W. Brookfield. Found the brethren generally grieved with brother Claffin, on account preaching the truth or not, I the following of such a doctrine would have, and the final consequences of it, and advised him to leave them, but saw no signs of such a course." Passed the following vote:

"Voted to send a Committee of one to risit Eld, Classin, and get in his own hand writing the several points of doctrine advoprinciples." Appointed O. Shipman.

In January, 1841, I was teaching school in this place. A special session of the Vt. join it. To ascertain where this wrong was, Yearly Meeting Conference of Ministers or rather what the truth was, I went to the was appointed to be holden at Corinth, on Bible, (not to men,) to learn who organized the 13th and 14th of the month, for the exthe first church, and when it was, and where amination of the ministry as to doctrine and it was, and how it was organized-to see if practice, and being requested I attended the Conference. In this meeting, I gave in short with the present mode of organizing, and some of my views on Non-Resistance and into the arrangements of the associations, church government. Remarks were made called churches. The examination resulted by a number of ministers. Some thought in the full belief that the Apostles never it right to go to law; others that self-defense organized churches in any manner similar was right; others, that defensive war was to the present mode, practised by any sect right-and justified the Revolution. Some From that time, I preached in various or denomination in Christendom. The term thought that if they were praying or preachorganized, established, or planted, applied ing, and should be attacked, it would be in reference to churches, is not once found wrong to resist-but in other circumstances in the New Testament. It then appeared it would be right. A resolution was introplain to my mind that that which constituted duced condemning war, and the practice of an individual a christian, necessarrly con- bearing arms, but could not be passed in stituted him a member of Christ's church. in that Conference of Christian Ministers!! In the days of the Apostles, it appears that One aged Elder asid, "if the resolution when an individual was converted, spirity- passed, it would make our young brethren. ally regenerated, he became, necessarily, one who are liable to do military duty, subjects of the members of Christ's body. The Lord of labor in our churches." Eld. Wm. Warpresbytery, in this place. Sermon by Eld. added to the church-whom? Not hypo- ner said, "that Non-Resistance destroys all My brother, I have not written this let- N. W. Bixby. Ordaining Council, Elders crites, but such as should be sared. Whose organization, missionary societies and the ter for the Liberator, either in whole or in J. Tucker. S. Cummings, and N. W. Bix- church? Not the Baptist, not the Method- marriage institution," &c. &c. There seempart, or for publication any where. I by. I then received a certificate of my ist, not the Congregationalist, &c. &c., but ed to be a determination to blend my views have written it that I might, in this way, ordination, signed by ordaining council. Of the church of God. How were they added? on church government and Non-Resistance course this was the finishing work in mak. Not by profession-not by water baptism- together. I told them they were distinct the "voice of one crying in the wilder the abiding sentiments of my soul into ing me a minister, so far as the doings of not by letter-not voted in by majorities subjects. Eld. Orphir Shipman asked me spoils of office—the vast army of mercenacy office-holders, without feeling and Make straight in the desert a highway will think that I have laid a large and performed the usual functions of more on the policy of the straight in the desert a highway will think that I have laid a large and performed the usual functions of a subjects. Eld. Orphir Shipman asked me others were concerned. Consequently, I but by spiritual regeneration—by putting this question: "has the organization of the performed the usual functions of the performed the performed the usual functions of the performed the performance of the performed the performance of the perform office-holders, without reeling and for our God!"-Hence, I regard it of heavy tax upon you, and have acted the such as baptizing, administering the sacra- read of no Christians that were not mein- vancement of Christ's kingdom?" No: was mitted they had done much good, not as the love I bear toward you, and the desire Baptist denomination. I was bonest, and onally become members of Christ's kingdom, F. W. Baptists, but as christians, not because of their sectarian organization, but many conflicts which you have to pass, be. my mind well, and was happy. I always come citizens of this world by natural birth. because of their piety. They could have done it without being a secr. At the next session of the Quarterly Meeting, held in Orange, Feb. 20, 1841, at which I was not present, (being in school,) the following preamble and resolution was passed:

Whereas Eld, Jehial Claffin has departed from the faith of the F. W. Baptist connection, in certain things, therefore

Resolved, That he be, and hereby is, suspended from the ministry until next Quarterly Meeting." (4 months.)

form Eld. Claffin of his suspension, and request his credentials for safe keeping." Signed, JOHN NORRIS, JR., Clerk.

Also, at the same time, passed the follow-